

INTEGRITY

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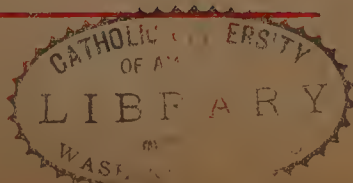
TO JUDGE

TO ACT

: the second issue :

November 1946 ; Vol.1, No.2

SUBJECT: THE LAY APOSTOLATE



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EDITORIAL



e have sent to England for some hair shirts (the best ones are imported) as proof against vainglory. Good will is showered on us. Praise rings in our ears. After reading our first issue a golden-jubilant nun wrote:

"In this world run wild with mischief we have at long last a hammer and sickle of our own."

May others take heed and be encouraged to undertake Catholic ventures. Far too many Catholics are laying waste their daring and enterprise in the world's marketplaces.

The Lay Apostolate is the general subject of this issue. We have a spiritual crisis in the social order and the laity must necessarily do most of the work of resolving it. The job can be done, as Paul McGuire points out in *THERE IS A SOLUTION*.

What is the solution? It is the revivification of the Faith in daily practice, for one thing. It is organization and corporate action for another. While many of us slumbered a few have been at work. The most sensational lay apostolic effort in the Church so far has been Specialized Catholic Action, which is functioning in almost every country except our own. Because it is beginning here, at long last, we have devoted a large part of this issue to the movement. We have described again the major techniques (but from a different point of view) in Peter Michael's *THE LEAVEN*. How it has worked in Canada so far is analyzed by Jim Shaw (*CATHOLIC ACTION IN CANADA*). Word of its progress in Europe comes from Father Fitzsimons (*THE WORKERS' APOSTOLATE*).

Catholic Action even worked in a Hongkong concentration camp. Father Hessler of Maryknoll tells how in *APOSTLES IN PRISON*.

If Catholic Action is the ideal form of a mass apostolate, especially among the workers, it is not the only fruitful direction which the lay apostolic spirit has taken. The United States has been slow to come to Catholic Action, but at the same time has been the home of a movement equally realistic and intense; possibly even more radical. That is the Catholic Worker Movement, which reflects not Catholic America, but the vitality of ex-Socialist Dorothy Day, and Peter Maurin who began life as a French peasant. Together with those who joined them, mostly young men, they practiced the works of mercy personally in Houses of Hospitality and encouraged others to do so also in their monthly newspaper. That the work of so few has, as it does have, an international and profound influence, is evidence of its quality. Dorothy Day describes in this issue some of the ideas and struggles of the Catholic Worker.

The social philosophies of the Catholic Worker, and of the Jocists under Canon Cardijn, have been largely omitted from this issue, and on purpose. We shall discuss these matters at length in subsequent numbers of *INTEGRITY*. We have also omitted mention of many other lay apostolic groups in the United States. Most of them are working for particular objectives, such as the conversion of the Negro, within the general framework of the lay apostolate. We prefer to consider the major social problems separately, and when we can give them adequate space for comprehensive treatment.

THE EDITORS.



THERE IS A SOLUTION

There **is** a solution to the modern dilemma. It strangely is in the hands, heart and mind and will of every Christian. The immediate problem is to make enough Christians understand this, understand their nature as Christians, understand the sort of beings they are, the sort of energies they possess.

The Christian is a member of the Mystical Body of Christ. He shares its life. He shares its energies. He shares its functions in the world and its responsibilities.

The Body is by nature apostolic. That is, its nature is to grow in the world, to extend the teachings of Christ. The Christian is thus apostolic also, sharing the nature of the Body as the branches share the nature of the Vine.

THE BUSINESS OF THE CHURCH is to convert the world. Thus the business of the Christian is to convert the world. The world for each one is the range of his personal associations and influence: the people he knows. That range is the range of his apostolate. It is there that he can really do something to solve the problems of our time and of all times. It is there that the reformation of the world, the restoration of all things in Christ can be begun. It can be done where we are. It can be done in all the innumerable little worlds entered or occupied by Christ through the life of His local members. This is the terrifying responsibility of the Christian that Christ depends upon him to complete the work for which Christ lived and died. The Christian can stop the work of redemption; or he can continue the immediate mission of his Lord. He must do one or the other. There is no neutral position. He is either with his God or against Him. To be passive is to be against Christ. For Christ depends upon the Christians to continue His task. The Christian Body is essentially dynamic. Passivity in its members is a denial of their nature; and a refusal of graces specifically given for the apostolic task.

WE GET THE WORLD WE EARN. We can be done with war, with much evil which besets us; though each individual and each

generation must meet again the consequences of original sin: the darkened understanding, the weakened will. Don't we pray daily (and Christ did not mock us when He made the prayer): "Thy Kingdom come, Thy will be done on earth as it is in Heaven." The City of God is not a hopeless dream. The City of God can be created by each one, first in himself and then amongst his neighbors. If enough are true citizens of the City, it appears.

The difficulty of course is that while most of us are ardent to reform our neighbors few are eager to tackle ourselves; that one part of the world which we really can make sure for Christ. Yet quite obviously there is no other sort of reform worth anything. The institutions of men and their societies express the social values and actions of the men who compose or create them. The good society grows from the good in men: the evils of society grow from the evil in men. This is the first necessary step towards understanding the trouble of our times.

The last century has brought the most startling and far-reaching changes in the social and economic history of man. From them have flowed vast consequences for his spiritual and moral life. The pattern of social life which was developed slowly through the Christian Era of the West is now dissolved. Few men have the energy of mind and will to understand these changes. Most prefer to walk among the ruins in the blindness of old mental habits. But somehow enough Christians must be roused.

THE SITUATION OF THE CHRISTIAN NOW has only one parallel: the first years of the Church when a few men ran with its good tidings to the world. The early Christian knew what Christians through the comfortable Christian centuries largely forgot: that the Church is essentially missionary apostolic. When Christian beliefs and values prevailed the work of priest and parish was largely to conserve them. The apostolic life of the Church came to be thought of as a remote activity in mission-fields to parti-colored pagans. But now the pagans are of our own color and a swirling sea about us. The mission-field today begins at the church doors. In each once-Christian neighborhood are tasks and adventures unknown to the conservatism which has lost the advancing world; but which would seem familiar to St. Paul and St. Francis Xavier.

Let's look at the facts—while beating our breasts. Christianity was once the *CENTER OF GRAVITY* of our civilization. Today it is a *PERIPHERAL* activity. At work, in leisure, in its social, sexual,

intellectual interests, the mass of the modern community is almost untouched by Christian values. Christianity is external to the mass, remote, ineffective, unrealized. The Church still has great institutions and massive organizations. They represent partly an inheritance from the past and partly the energies of a minority of a minority. If they obscure our view and understanding of our racial problem now, we should be better without them.

THE PROBLEM IS TO RENEW THE APOSTOLIC SPIRIT. The Church must re-penetrate the mass from which she has been ejected. The mass will not come to her. She must go to the mass as Paul went and Xavier and Assisi.

This is the necessity which has produced the Jocists, the Jicists, and the Missionaries of Paris, priests who work in factories and live in lodging houses. They rely on none of the familiar machinery of parish organization. Their parishes are dead or unborn. They reject the snug security in which western societies still (but for how long?) invest the cleric: the dangerous security which too often shuts him off from real knowledge of the forces working in obscure depths of the masses to whom he is an alien. That knowledge has to be won in shops, offices, and factories, at the coal-face and in the washrooms.

Therefore the Pope has called for a lay apostolate to serve at the coal-face, in the factories, in the washrooms, bars, theatres, newspaper offices, kitchens, camps, colleges, in the stews and middens of the world. The actual apostolate must be at most points the job of laymen. It must express itself much less in words than in life lived out. The seed must be planted again within the strange heaving mass of humanity which has succeeded the ancient societies of Christendom. The Christian community must be reborn and regrown within that mass. Desocialized, the mass is straining towards some shape, some order. It must and will find organization, good or evil. Its struggle towards coherence is part of the agony of these times. It accounts for our obsession with politics, with Statism, with Nazism, Fascism, Communism. For Christians the task is to bring to the struggling mass the Christian spirit which *informing* it may restore it in Christian order.

WE HAVE MUCH DEAD TIMBER in methods of organization and habits of mind: especially in the habit which regards our chief task as to conserve. The Church is a dynamic not a static institution. It is constantly losing ground or gaining. It cannot be frozen in set forms. There are essentials of its life which the Pope groups under the phrase "the traditional rules of the Church's public law." But beyond these there must now be innovation, invention, enterprise. The talent must be traded and never buried in safe little holes. It must be traded in

the human world about us, in the *milieu*. No Christian can escape the responsibility for this commerce with his generation. There can be no retreat from it, no ivory tower. We have each of us only our own times in which to save our souls and they are saved in the life of the Church: which is apostolic.

Those who go to the higher life of prayer and contemplation still have this corporate function. They praise and pray for their generation. Those who stay in the world pray too but they also have the task of renewing in the world the Christian community.

They renew it by growth. The Christian should never fall into the delusion of the mechanists. We may create practical machinery for specific purposes. A United Nations Organization has many uses. But it will not solve the deeper problems of mankind. It may curb the drug traffic, even perhaps one day provide a police force for the world. But it cannot cure the pain in the heart of mankind, the misery, the doubts, the fears, the hatreds which grow from the negation in him of the good. Only Christ can heal and restore and renew the true life of man. But Christ bends Himself to man. He works for men through men. Men are His instruments of salvation for men. This is what it is to be a Christian: to be a member one with Christ, persistent in His mission.

The restoration of this sense and its expression through us in and to the world is the answer and the only answer to the world's agony and shame. There is a solution . . . and it is IN US.

PAUL MCGUIRE
London
August, 1946



3. Frequently in history
We find the Christian liable
To seek a softer doctrine
Than the one that's in the Bible.

CATHOLIC ACTION IN CANADA

Since the Jocist movement came to Canada in 1932 it has so succeeded in breathing life into the J.O.C. blueprint for Catholic Action that it now stands, with thirty thousand militant workers gathered in four hundred and fifty sections throughout Canada, as the paramount example of vital Catholic Action on the North American continent. It has reached this position by a process of healthy organic growth rooted in strict adherence to the basic Jocist principle of the cell technique applied by working people, working among working people, for working people. In a Catholic Action world that is long on architects and short on builders, J.O.C. has won preeminence because it has more builders than architects, and all its architects are builders.

Although statistics are nowhere more futile as gauges of worth than in the field of Catholic Action, there are two factors that give significance to the Jocist figures. In the first place, taken merely as a number, the membership represents almost one per cent of the total French Canadian population. When we consider that J.O.C. members graduate to L.O.C. upon marriage, that young students, professional workers and farmers have separate Catholic Action movements and that French Canada is still to a large extent rural, this figure represents an excellent coverage of the field. Secondly, and most important, this membership was arrived at by organic, individual-to-individual growth and one is only a Jocist in so far as he is a militant lay apostle. This combination of comprehensiveness and intensity, of total number and individual quality, guarantees that Canadian Jocism is a very real influence in the lives of the workers of Canada.

BUT IT IS BY CONTACT WITH THE LIVING REALITY rather than by the reading of records of accomplishment that the true spirit of Jocism and its real worth as a lay apostolate is brought home. The best way of making this contact is by a visit to the Jocist Centrale at 1037 St. Denis Street, Montreal. The atmosphere of this old four-story building strikes the keynote of the whole organization. It is one of sincerity, simplicity, capability, enthusiasm and joy. There is a lot of laughter in the building and somewhere someone is always singing. The dining room is loud with cheerful chattering as the hundred young

men and women who make up the staff come tumbling downstairs to serve themselves good plain food on plain dishes placed on long refectory tables. The visitor is at once introduced to everyone at table and is soon drawn into the family atmosphere. He is likely to end his meal to the accompaniment of melodious French Canadian voices singing the folk songs without which it seems a Jocist can't wash dishes.

As the various national leaders are visited in the offices from which they control the national organization—and they do control it, Jocist chaplains are chaplains only—a distinct pattern emerges and a great confidence is born in the absolute integrity of the movement. There is a complete absence of that sterile intellectualism which makes so much Catholic activity a futilitarian game. The leaders are all young workers, from small town factories and city offices, who have shown capacity for leadership and who have volunteered to give some years of their life to full-time work for Jocism. There is no stuffiness, no pride of position. The young man who puts out a weekly paper of thirty-five thousand circulation has no feeling that he is anything else than a working man working among working men. He is a Jocist, a worker, and that is that. So it is with all the other leaders. Each is the same, each has the same combination of ability, zeal and humility. Each inspires confidence that Jocism is a genuine workers' movement, not a small group imposing its direction upon a mass of which it is not a part. Canadian Jocism in practice as well as in theory works from within. The spirit within the individual, the individual within the group.

This very worker atmosphere may administer some mild shocks to the "intellectual" visitor. If he is a Liturgical Life addict he will be disappointed to find that the Jocist day is not built around the Church's Office. If he is a musician or literateur, his good taste will be offended that the Jocists should unabashedly sing popular songs and write Jocist words to them. (They have actually put apostolic words to Mademoiselle from Armentieres, incongruously preserving the Hinky Dinky Parley Vous chorus.) If this bothers too much, the visitor may do one of two things. He may go over to the student organization, J.E.C., which is up to its eyes, and even over its head, in Culture. Or he may humbly presume that he doesn't know what works with French Canadian workers as well as French Canadian workers do, and let incidentals drift on the sea of essentials . . . *bonum ex integro causa*.

Juvenile Delinquency

Within the Centrale itself there is sufficient concrete evidence of the Jocist success in influencing the workers' environment to drown any

petty objections. This is to be found in the Night Shelter on the fourth floor, which houses forty young men including those remanded from the Juvenile Court into Jocist custody and ex-prisoners brought there to protect them from former surroundings. This functions as part of a wider Social Service Department which brings aid to the needy over the full range of family troubles. Like all Jocist services it grew out of one of the annual Social Inquiries and is characteristically Jocist in origin as well as in method. When a Social Inquiry led thirty thousand Jocists inquiring into conditions in their own factories and workshops to SEE that juvenile delinquency was currently one of the most pressing social problems, they were led to JUDGE that an effort should be made to protect the delinquents from their environment, and to ACT accordingly.

The resultant action produced the Night Shelter and all the services that goes with it. At every Juvenile Court session in Montreal, Jocists are represented, three girls and three boys being assigned to this work. The young "criminals" are interviewed before going to trial. When advisable, their remand in Jocist custody is sought, and, such is the Jocist reputation with the judges, almost invariably granted. The boy is then either taken to the Night Shelter or returned to his home. In both instances, the follow-up is typically Jocist. A Jocist of his own age and in his own neighborhood is given the assignment of making contact with him, and influencing him for the better. He informs himself on the boy's habits, joins his activities, frequents his haunts, and forms a natural friendship without mention of Jocism. As friends, they go to the same places, do the same things. Gradually the former delinquent finds himself with a new set of friends and interests. He generally ends up at informal and then at formal Jocist gatherings, often becomes a Jocist and sometimes a valuable leader.

The boy who is brought to the Night Shelter has his Jocist influence, which is never thrown at him as preaching, at hand. He is guided to a job and after a short time moved to a Young Men's Residence, a boarding house in which he pays his own way and has greater freedom.

A similar residence for girls supplies at once the answer to three problems, that of finding living quarters for country girls coming to work in the city, that of the unmarried mother and that of the juvenile delinquent. Since the house is primarily a residence for working girls, unmarried mothers can be brought there and allowed to lead normal lives without any reference to their circumstances. When their condition can no longer be kept secret, the girls are placed in private homes where hospitalization is provided for and proper pre-natal and post-natal care assured. After birth of the child, the Jociste influence continues.

If desired, foster parents are found for the child, the mother is encouraged to return to her home or to find a job where Jociste companionship can continue to help her.

The Marriage Apostolate

Another year of Social Inquiry resulted in the now internationally famous Preparation for Marriage Course. Tied up with this is the much-publicized Mass Marriage ceremony of 1939 and the impetus this display gave to a common misconception of Jocism as a regimentalized mass movement of artificially stimulated demonstrations in the Fascist manner. Whatever may be said about the dignity of marrying a hundred couples simultaneously in the outfield of a crowded baseball stadium, the loudest objections voiced against the display were founded on ignorance. They seemed to presume that the show was meant to stimulate the French Canadian birthrate, and that the hundred couples had been rounded up indiscriminately for the occasion. Actually, the young people had followed a year's course of study in the Religious, Moral, Physical, Social and Economic aspects of marriage and the event was planned, whether wisely or not, as propaganda for Christian marriage and for Jocism.

That year's work was the beginning of three years of experimentation from which evolved the present fifteen lesson course. The course, which has now been followed by some ten thousand engaged men and women (the sexes meeting separately), is eminently down to earth and practical. Each lesson is presented in a four-page printed leaflet ending with a questionnaire on the subject discussed. The study-group method is followed with priests, doctors or psychologists called in for specialized topics. Some such specialized topics are Male and Female Psychology (by a psychologist), Male and Female Anatomy (by a doctor), Sexual Relations, Pregnancy, Childbirth (by a doctor), Reciprocal Adaptation in the First Year of Marriage (by a married person) and lectures by a priest on the Mysticism of Marriage, the Marriage Ceremony, and what is Permitted and Forbidden in Marriage. Other lessons deal with such things as Dates, the Engagement, Economic Preparation, the Trousseau, etc. The course ends with a day of recollection attended by all.

After marriage, a Jocist becomes a member of the Catholic Workers' League (L.O.C.). L.O.C. issues various services for the first year of marriage, including a Budget Service and more detailed discussion of some of the topics discussed in the Preparation for Marriage Course. Since becoming known outside French Canada, these courses

have attracted much favorable attention and are now being translated, adapted where necessary, and made available to English-speaking youth.

Other Activities

Arising, too, from the annual inquiries are the other activities which keep the Centrale's one hundred and five full-time workers busy. One such is the Leisure Time Activities Service which directs reading, helps in the founding of local libraries and encourages parties and entertainment in the home. Another is the Veteran's Aid Organization which began as a service to assist Jocist effort in the armed services. A weekly paper, *Le Front Ouvrier*, with a circulation of thirty-five thousand is published from the Centrale. The paper is up-to-the-minute and lively. The title was chosen in keeping with its general policy of being of general appeal to workers rather than remaining a Jocist house-organ. Other needs revealed by the inquiries are met through the Social Service Department. There is a service for maidservants, aimed at providing a Catholic atmosphere for country girls newly arrived in the city and encouraging them to practice an apostolate in their environment. A special service for the sick has its own publication.

Taken altogether, this practical and systematic practice of the lay apostolate in one sphere of the worker's life after another, is decidedly impressive. It offers thought-provoking proof of the validity of the Jocist technique. The Jocist does succeed in living a more Christian life in a non-Christian society and in moving toward his aim: "To help young workers live an integral Catholic life and to influence his environment so that all workers may do likewise."

But, Can It Work Elsewhere?

Recognition of this success poses a question: "Can the Jocist technique, so successful among workers in Europe and in French Canada, be generally applied to the whole field of the lay apostolate? Can it be successfully applied to other social groups and to other countries of the world?"

Theoretically, the answer can only be "Yes." For the Jocist technique is simply the basic lay apostolate of the individual who informs and forms himself so that he may inform and form other individuals with whom he comes in contact. To this fundamental is added the fact that the apostolic individuals band together in an organization for mutual encouragement, for the interchange and clarification of ideas and the focussing of effort.

Now are there, in practice, any considerations which limit the application of this simple method either to the working class or to the French (or Latin, or European) mentality?

Obstacles to the successful general application of Jocist technique exist on both grounds. But before discussing these, we should like to say at once that the major difficulties at present experienced come from ignoring the basic Jocist principle of organic growth from the individual. Too often, the Jocist blueprint is taken first and the individual impressed into it. We shall return to this point.

As far as application to other social spheres is concerned, we have test cases here in French Canada. J.I.C., J.E.C. and J.A.C. are three Jocist-type organizations. They deal with Independent, Student and Farm Youth respectively. None of them has attained the efficiency of Jocism.

The J.I.C.

Of the three, J.I.C. is the feeblest and the closest relative of the typical Catholic youth organization—a group of assorted young people loosely gathered together on a basis of good intentions toward some vaguely Catholic purpose. Not even the Gallic genius for drawing diagrams has been able to put the membership methods and aims of J.I.C. into a pictorial syllogism. Any time a French organization cannot do that, you may be certain it was born dead. The primary cause of J.I.C.'s nebulosity is the definition of its membership. It is an organization formed to meet the needs of young people who are neither workers nor students. At first glance that sounds as if the "I" should stand for "idle." But the French word "ouvrier" smells of dirty hands and overalls. Once a French Canadian can work with his coat on, even as a bank clerk at ten dollars a week, he likes to consider himself out of that class. He then goes into J.I.C. along with university graduates who are starting off in their professions. How do you plan a program to suit the boy with two years of high school and the college graduate?

Apart from this, J.I.C. is dealing with the most notoriously hard-to-organize class, the white-collar worker. As this group continues to solidify in such things as newspaper guilds and teachers' unions, J.I.C.'s work may become more effective. It should be noted here that, of its nature, J.I.C. cannot be judged entirely by its group accomplishments, but rather by the influence exerted by its members in their local-professional fields. It is not easy to put such results into statistics.

However, alongside J.O.C., J.I.C. is a comparative failure and

from this we may draw two conclusions. Young people do not flock to a Jocist-type organization simply because they are French, and the homogeneity of conditions and aims among "La Classe Ouvriere" affords an especially fertile field for this sort of lay apostolate.

The J.E.C.

J.E.C., the student youth movement, is much more successful than J.I.C. as an organization, much less influential than J.O.C. as a mold of environment. The reasons for this are obvious. Compared to J.I.C., J.E.C. has the advantage of homogeneous membership. Unlike J.O.C., it works in an environment, Catholic schools conducted largely by priests and religious, already molded. Its main functions are then the promotion of leisure-time activities, in which field it is very active, and the encouragement of self-effort by the student. For the most part, it merely reinforces the lessons taught in school.

In practice, as seen in its publications and through the activities at its Centrale, J.E.C. tends to be undergraduate in a very enthusiastically intellectual way. It is Cultural with a capital "C." It knows the World's Great Symphonies by heart, can jump to its feet at the first note of the orchestra, take the beat from Bruno Walter and guide the gramophone through four full movements, stopping for appreciative gasps at the proper places. It reads Claudel and understands every word of the *Satin Slipper*. It stages Gheon and boos burlesque shows out of town.

It is cultural with a small "c." It knows the roots from which it springs, learns from books and city instructors the real old French Canadian songs and dances (and is thoroughly disgusted with the real old French Canadians who sing modern songs and dance modern dances). It spins and weaves and carves in wood. It forms societies to preserve the purity of the French language and deeply resents the Americanization of its beloved Old Quebec.

These activities give Quebec university life a much greater resemblance to the Latin Quarter than to any American campus. (The University of Montreal calls its student publication *Le Quartier Latin*; J.E.C.'s paper for colleges and high schools is called *La Vie Etudiante* and its organ for the lower grades—read by three out of every four students—is named *Francois*.) They also reveal the two-fold self-consciousness of the French mind. Living in what is, after all, a geographically isolated corner of Latin America, he is conscious of himself as Catholic in a Protestant milieu, as French in an English-dominated economy. These two minority feelings tend to mingle and find release in a religious-racial apostolate in which it is often hard for the outsider

to discern whether Catholicism or French Canadianism is the dominating factor. It is to the credit of the French Canadian's integrity that he cannot see any distinction between the two.

J.E.C., then, is made up of, and charged with molding thought among, the future leaders of a people which clings tenaciously to its past in order to preserve its individuality and prevent absorption into the flattened masses of Anglo-American civilization. Hence the interest in Art and in arts. It is consciously cultural because it wants to stay as it has been; it is consciously Cultural because it wants to prove that it is better than the rest of North America.

Self-conscious effort in such directions has its less pleasant aspect. It can foster a narrow nationalism by making good grow only in its own backyard and it can build up that frame of mind which led a German writer to write a book entitled, *Le Bon Dieu, est-il Francais?* Against these things J.E.C. must fight, while cherishing the tradition which breeds them. The fight is complicated by the fact that the two oppressed-minority feelings have resulted in the setting up of two mutually contradictory goals. On the one hand, young French Canada wants to make over materialistic North America in the image of Christ, on the other hand it would like to dethrone its economic overlords and become itself a leader in that very industrial civilization against which its Catholic face is set.

When J.E.C. attempts to solve these problems, it is faced with a rock-bottom test of sincerity and courage in the lay apostolate. It must influence youth to see beyond political, social, economic and artistic aims to the single end of integrated Christian living. It must subordinate deep-rooted, and in themselves legitimate, national aspirations to basic Catholic ideals.

Even with the great good will and able Catholic lay leadership which does exist in J.E.C. (its best people are the very cream of the lay apostolate), it is still not possible to say that this has been done.

It would take a much longer and more detailed discussion than this over-simplification of the Jecist picture to give a fair estimate of J.E.C. success and failure. Let it be sufficient to say that when we ask ourselves the question "Is the Jecist's milieu as much more fundamentally Christian because of J.E.C. as the Jocist's is because of J.O.C.?", we must answer that it is not.

Another Obstacle

This points to another obstacle to the application of the Jocist method outside the milieu for which it was developed: the difficulty of

setting up, and working out the practical application of, a set of basic Christian objectives toward which the organized effort of individual apostles can be directed.

This difficulty, the J.I.C. problem of heterogeneous membership, and the tendency to cut every cloth exactly to the J.O.C. pattern are the chief, perhaps the only, barriers against applying the J.O.C. technique to any form of Catholic Action anywhere.

To overcome them, we must start with individuals rather than with an organization. These individuals must be steeped in a basic philosophy of integral Catholic living, must be able to select immediate objectives for the application of that philosophy and then must influence other individuals toward the attainment of the ends set. These immediate objectives will fall into natural groupings and from the divergence of these groups of ends will arise separate organizations for the coordination of effort.

One final important note. The Canadian Jocists retain an atmosphere of freedom, of real lay effort, of individuality, of naturalness, and at the same time adhere very strictly to the definition of Catholic Action as "the participation of the laity in the work of the hierarchy." Like every Catholic Action organization it works under the bishop's mandate. Without that mandate it is not part of Catholic Action. They are very strict about that up here. When Father Lord, for example, brings his six-day summer school to Montreal, he is not allowed to call it by its thirteen-year-old name, The Summer School of Catholic Action. The Sodality is not Catholic Action.

In doing this, the Jocists set us another fine example of genuinely Catholic Lay Apostolate and teach us that Catholic militants, like any soldiers, can only win wars by obeying orders. A rather important lesson.

JIM SHAW

Montreal

October, 1946.



For those who are not certain:

Catholic Action has nothing at all

To do with playing basket-ball.

THE CATHOLIC WORKER

Long before Pope Pius XI issued his call for the participation of the laity in the work of the hierarchy (Catholic Action), Peter Maurin, a French peasant, went about "doing good." Born in Languedoc, a province in the southern part of France, almost seventy years ago, Peter was educated in the village school, studied in Paris, taught at the Christian Brothers' school in Paris, came to Canada, then the United States, worked at manual labor, lived with the poor, and, by the personal practice of the works of mercy, indoctrinated them, taught them, as they doubtless taught him. His mother died when he was nine and his father married again; altogether there were twenty-three children in the family. There were too many for one small plot of land to take care of, so most of them spread out over the world. Many became teachers—sisters and Christian Brothers. The only member of his family with whom he was in touch before the war was a brother who was the head of a boys' school in Paris. Peter's real name is Aristede Pierre Maurin, and he Americanized his name as so many do, calling himself Peter Maurin (pronounced Morrin). Too many, he said, pronounce his name as though he were an Irishman.

One of the best articles written about Peter is one called "Apostle on the Bum," by Joseph Breig, published by *The Commonweal* some years ago. I tried to write a book about Peter (not a biography), but it was hard work and it has been turned down by two publishers. So I have given up trying to peddle it, though we could use the royalties.

It was hard to write, because it is hard to write about one whom one considers a saint without being fatuous. In a review last Sunday in the New York Times of "Joy," Bernanos' latest book, the reviewer states how hard a job it is to write about a saint. Another writer once pointed out that in writing about Christlike men one author turned his character into a *Don Quixote* and another into an *idiot*. It is not that we do not see Peter's faults. St. John of the Cross once wrote that if we look to people for leadership, the devil soon leads us to see their faults. Many people have complained of Peter's extremism, his lack of judgment, his blind spots, etc., but there are few who do not concede that he is that rare thing, an integrated person, a consistent person.

HE TALKS ABOUT VOLUNTARY POVERTY, and he leads a life of voluntary poverty and detachment to an extreme so that one can never forget his shabbiness, his lack of all goods, even of cleanliness.

"I have never asked anything for myself," he said to one member of our group who was asking for twenty acres of Maryfarm when he had been offered three. And Peter takes what he is handed in the way of clothes, and if we do not see that he has blankets, he goes without, and if we do not see that he has warm underwear, he goes without; he sleeps where he is put, whether it is in a dormitory or a little private room of his own; he has no money in his pocket, has no control over any of the money in any way, either in advising or counseling. He is an enunciator of principles, he says, and it is up to us to carry them out. As for himself, he is as free as the air, as St. Francis desired his followers to be. Peter indeed "seeketh not his own."

Peter talks about a philosophy of work, and all his life he has shown his respect for manual labor by participating in those labors, as a ditch digger, a railroad worker, a lumberjack, etc. He used to live on the Boweries and the Skid Rows of the country, in the cheap lodging houses, living on coarse, cheap food, wearing coarse, cheap clothes. If anyone asks him for anything, he gives it to him, without judgment. In a long lifetime he must have been tempted many times to judge. But he has never turned people away, always sharing what he had, giving up his cloak too, when asked for his coat. He was once held up in a park in Harlem, coming from a meeting, and like St. Cantius, he tried to tell the robbers where the money was, and in return for his attempt to speak to them, they blacked his eye. "This, then, was perfect joy."

HE HAS SPOKEN AT COLLEGES, seminaries, universities and schools around the country. He has spoken about education, secularism, the separation of religion from life, from education, from business; he has spoken about modern industrialism, modern business organizations and corporations. He has talked of Personalism and Communitarianism. It was he who brought the Personalist Manifesto to this country and induced the monks at St. John's to translate it and Longmans Green to publish it. It was he who has done so much to popularize the writings and teachings of Eric Gill. He has written many little essays, as we call them, in his phrased writing, synopsisizing the thoughts of other writers and presenting them to us. He has not claimed to be an original thinker, but he has spoken of the need for a synthesis, and he, more than any other man of his day, has presented that synthesis to the world. He has done what St. Thomas did in his day, in this making of a synthesis, and probably many will be aghast at my effrontery in making this claim for him.

To be very frank, many think I am engaging in a false humility in writing about him, because I have been so much the active member

of the team of Peter Maurin and Dorothy Day. My background as journalist and radical and convert to the faith enabled me to see and to popularize Peter's ideas. I have indeed tried to work them out, and the results have been, before the war, thirty-two houses of hospitality and farms around the country where groups of people tried to express their love of God and each other by working out these ideas. The intervening war took many of our workers from us, many have married and are raising families, but the work goes on—there are eight houses still running and four farms still active, and many young couples are going to the land because of the vision that Peter has held up to them. I have learned, as St. Francis said was necessary, by doing. But the more we have worked, the more I have learned that one must *be* rather than *do*. The doing follows from the being.

THAT IS WHAT PEOPLE who do not recognize Peter's importance to this movement do not understand. It took a man of Peter's vision and integrity, a man who was the embodiment of what he talked about, to move the heart and the will to act. People respond to Peter. He has a childlike faith in people and always expects much of them. He may be disappointed often, but he continues in faith and hope.

It is because of our recognition of the necessity of being rather than doing, that we turned the farm at Easton into a retreat house for the readers of *The Catholic Worker*.

AT THESE RETREATS priests come and give us talks on the spiritual life and, after the spiritual reading at table, we give them talks on the secular life. Reading Father Vincent McNabb and Eric Gill is a help. Because God has put men on earth to praise His Holy Name we have learned to sing the Mass every day, and it is a great joy. Because Pius X said that the restoration of the social order will come about through the participation of the laity in the sacrifice of the Mass and the recitation of the Divine Office, we say Prime and Compline. We say the Angelus before meals and have reading at table. Everyone who comes to the retreats, which emphasize silence, participates in the work: the women in the breadmaking, cooking, cleaning, sewing—and this summer there was carding, teasing and cleaning of wool for spinning, knitting and weaving; the men in digging ditches, mending roads, harvesting, building, etc. We have no modern plumbing at the farm in the way of bathtubs and flush toilets, and at first our primitive outhouses and taps seem like destitution to some of our guests, even the poorest of them from the cities. Poverty, manual labor, the use of the other spiritual weapons of silence, prayer, meditation, reading, listening to conferences—all these are weapons of attack on the present iniquitous social order. We hope that those who come to us, as well as those

who read the paper, will be led to examine their consciences on their work—whether or not it contributes to the evil of the world, to wars—and then to have the courage and resolution to embrace voluntary poverty and give up their jobs, lower their standard of living and raise their standard of thinking and loving.

A Brief History

Probably I am writing too generally. The readers of this article perhaps would like more definite information. The Catholic Worker started in 1933, in a little apartment on East Fifteenth Street (not an office, but a slum flat where I lived). Because we talked about the poor, about food, clothing and shelter, about the unemployed, they flocked to us and they wanted help. Whom do I mean by us? Peter and me, Dorothy Weston (a young college graduate), and three or four unemployed, among them Stanley Visnauskas, a young Lithuanian boy just out of school and beginning to write. (A school teacher had changed his name—for some strange reason of her own—to Vishnewski, which should almost be a whole essay on the blind and idiotic attitude to our brothers who have come from countries far away and who have brought with them, and lost, a culture far superior to the brash, materialistic, pagan culture of the kingdom of this world.) We expanded our offices, moved families who were being evicted, found homes, picketed in strikes, and sold the paper on the streets. Orders came in from all over the world and subscriptions poured in, in bundles and single orders. At one time our circulation was up to one hundred and fifty thousand, but that was before wars began. With the Ethiopian war, the Spanish civil war, and our insistence on the futility in this day and age of using any but non-violent techniques to oppose the evils of the world, our bundle circulation began going down and our single circulation to go up. Our present circulation is an authentic one. We mail out from fifty to fifty-two thousand copies and the rest are sold during the month or on the streets. John Curran, a disciple of Peter, both in talk and work, is now the leader in the street apostolate since Stanley has turned to the printing press on the farm.

AN ILLUSTRATION OF WHY OUR CIRCULATION WENT DOWN: before the National Biscuit Company strike back in 1935, Cathedral High School in New York took three thousand copies of The Catholic Worker and let the girls pay their penny a copy. (We sell the paper for a cent a copy and twenty-five cents a year.) The girls were so enthusiastic about the paper and its policies, most of all its action, that when we picketed the Mexican Consulate, protesting the persecution of the Church in Mexico and giving comfort and public

support to our suffering fellow Catholics below the border, a thousand of the girls turned out to picket with us; the harassed policemen made us walk all the way around the block each time, in an effort not to obstruct traffic. (I was arrested once for obstructing traffic when there were only sixty of us picketing. But that was when I was a radical and not a Catholic. Catholics are generally considered respectable people, God help us.) When the National Biscuit Company strike came about, we went out on the picket line to distribute our paper. One of our aims is to reach the man in the street with the social teachings of the Church, and a man is certainly in the street when he is on a picket line. Often dispossess notices follow loss of salary, or direct social action of this kind. Many a time we pamphleteers, propagandists—whatever you may choose to call us—were pushed into the picket line. Our memories are filled with amusing incidents. Once during a flurry of violence when the police were riding down the picketers (Stanley was there too, dizzy with trying to get between me and a large horse, and trying to see everything that was going on) I heard Frank O'Donnell, our circulation manager (now with a family of seven children on St. Benedict's Farm in Massachusetts), call out in dulcet tones, "Remember, my children, the doctrine of our holy founder—we are all gentle personalists." The girls of Cathedral High School enthusiastically joined us in boycotting the products of the National Biscuit Company, going to their neighborhood stores and delicatessens and telling the clerks that until the strike was settled they would buy no more of their products. The heads of the corporation took alarm, and in their rage at the loss of profits (how they suffer when you hit them in their pocketbooks) went to the heads of the school.

Whom to believe—the rich or the poor? Who is listened to, the fellow with the dinner pail or the executive, clean, respectable, who by his own efforts in this democratic country, has gotten ahead and is now worthy to sit beside the bishop at communion breakfast?

Anyway the order for three thousand papers was canceled.

Little by little our circulation went down in this way. Nevertheless we consider that we have quite a large circulation, as papers go. Sixty thousand readers are not to be sneezed at or disregarded in any other way. *The Nation* once pointed out our significance in the labor movement, and said that we were a starry-eyed little publication, unfortunately with a very small circulation. I note with joy that *Integrity*, too, has been referred to by *Time* as starry-eyed, or was it bright-eyed? We may have to be caustic at times, but God forbid that we should ever with bitterness dull the sparkle in our point of view. If we are forever trying to put on the new man and see all things as new, as St.

Paul says, we will have the joy and wonder of children in our apostolate in this world, which God made good and so loved that He sent His Son into it to save it.

HOW DO WE KEEP GOING THESE FOURTEEN YEARS?
Nobody takes a salary. We take our clothes and food out of the common store, we share our rooms and our floor space. So everything stretches and always we can take care of one more. Readers help with donations. They send a dollar instead of the twenty-five cents yearly subscription price. Little miracles happen. A soldier sends his pay check and it just happens to be in time to keep the light and gas from being turned off. An old lady comes and leaves a box of coins which turns out to be sixty dollars. If Mr. Briggs or Mr. Ford came in and left a donation, we would consider that we had failed in our noble vocation. Thank God for the pennies of the poor. Thank God for the priests and nuns who send in offerings and help in the lay apostolate.

That doesn't mean that we are not ambitious. Right now we should like to get a nice piece of waterfront property for a retreat house for girls, to preach the family apostolate and get them out of the factories and offices. We are praying confidently to St. Joseph, picketing St. Joseph, the homefinder, for a place on the sea where we can gather driftwood for fuel, and catch eels and dig clams for food. To me, a bit of beach is a sample of heaven, and I believe firmly with St. Catherine of Siena that all the way to heaven is heaven, because He said "I am the Way."

So that is our purpose and our aim—to make it that way for our brothers whom we love, for love of Him who came to bring us a more abundant life, beginning here and now.

DOROTHY DAY
October, 1946.

5. The "new" Magna Charta

Has no room for the martyr,
Poverty is looked at askance.

We are saved from obscurity
By social security,

As for Judgment,
We'll just take a chance.



APOSTLES IN PRISON

Proclaimed to our deaf ears for half a century by the popes, it struck us squarely between the eyes only when we settled down behind the barbed wire as guests of the Japanese. Like must convert like. "It is a great law of nature and of grace," writes Pius XII, "that similarity opens the door to rapprochement and to affection." God became **man** to save **man**. Christ became a worker to save the workers. St. Francis and Peter Maurin became poor to save the poor. Thus the Incarnation is continued.

Does not the same Incarnation demand specialized Catholic Action? "Each state of life will have its corresponding apostle: workers apostles of workers; farmers apostles of farmers; sailors apostles of sailors; students apostles of students." (Pius XI)

Thank God for Stanley Camp at Hong Kong and all He permitted to be done for Him there. There is no resurrection without a passion. I think it was Father Reinhold who said that burning churches are a splendid light by which to study Catholic doctrine. In camp we had no church or even a chapel to burn. But the very absence of this and so many other "essentials" resulted in untold blessings. God's greatest gifts are usually camouflaged. At first sight they seem repulsive but there is a pearl of great price within. Not a few have written back from England, Australia and Canada admitting they have not found anywhere else the peace they discovered the hard way among their fellow internees.

ONCE THE BATTLE OF HONG KONG WAS OVER and the bayonets were on the one side, only then did a great development begin. But how discouraging it was for several months. A year passed before we had four small groups of promising leaders. In the early months of the camp we were some thirty priests and forty nuns giving the best that was in us. The health of many hit a new low. The attitude of the laity was: "Religion is *their* business not *ours*." And I'm afraid we sometimes gave them the impression they were better off minding their own business than taking an active part in the Church's affairs. My superior during the internment, Father B. F. Meyer (who went to China with the first group of Maryknollers in 1918), used to say, "The Catholic Church is the only army in the world in which the officers do all the work."

But later when all the nuns and all but two of the priests had left the camp in 1942 (by repatriation or by hook and crook into free China), the laity began proving their mettle. Once well organized through Father Meyer's genius, they accomplished more for God and the Church than did all of us clergy and religious in the early days of the internment.

Which is as it should be. For as Canon Cardijn said in his fiery address at the first national seminarians' study week of Catholic Action at Notre Dame last August—"The Lay Apostolate is an apostolate of its own which cannot be replaced by the priestly apostolate. It is essential to the Church. This arises not from any lack of priests in the world but from the very limitations of the priestly ministry." Even many more saintly vocations to the priesthood or religious life could not of themselves take the place of organized Catholic Action.

THOUGH WE HAD HAD SOME CONTACT with Jocism in theory before the war, we soon became guilty of an awful lot of hitting and missing during the early days of concentration. But nothing increases experience so much as mistakes. An apparent failure is often better than an apparent success. By the end of the second year, through sheer doggedness, the impossible had become possible, though as yet quite improbable. People were still asking, with great doubts behind the question, what will become of Catholic Action and all the groups at the end of the war? Living by faith was extremely hard at times, but it is now no longer necessary in this regard.

After the war several carried on with their cell in England, adding new blood, and are now linked up with the Young Christian Workers there. Others are working with the same YCW in Australia. Three of the girls are taking a year's course with the Grail in America to continue their preparation toward spending their lives in the lay apostolate. None, as far as I know, has decided to enter seminary or convent. But several have married other Catholic Actionists (feeling that just marrying a Catholic was no longer sufficient). We have great confidence that such homes will answer the problem of vocations for both the religious and lay apostolate.

BY THE END OF 1943 we had seven specialized C. A. groups, having in no case over nine members: policemen, business men, nurses, young men, young women, and two student groups (sexes separated). Officially, there was no working class, but factually, every able-bodied person was a worker. There were no "Lords" or "Ladies" or "Sirs" but there were to the end two "Fathers." Our manual labor back at Maryknoll had left its mark. Far from losing the respect of the people,



"AM / MY



ROTHER'S KEEPER?"

the long hours we spent in the gardens, carrying wood during the night from junk to communal kitchen, doing our own laundry, cooking, etc., only drew laity and clergy closer together in an understanding neither had experienced before. Clothes do not make the priest. Even in shorts and barefooted it was always "Father." Sometimes I think we forget that Christ did not become a priest *after* those long years as a carpenter but *before*.

These seven groups were gradually knit together with a great bond of charity and confidence. They followed a definite ten-point program (five for their own intellectual and spiritual development and five apostolic) which they themselves helped us to formulate. It was purposely made rather stiff so as to exclude all but the most generous. Those showing signs of natural leadership, even though they were not regular at their religious duties, received special encouragement. This was given partly by the priest but chiefly by ardent C. A. members who went far beyond their duty in frequent reception of the sacraments and lived Christian lives. *Like* must convert *like*. The layman is the apostle of the layman. -

THE ONLY WAY TO BECOME A LEADER is by leading. No silent recipients were allowed in our C. A. groups. All had to give as well as receive. No new-comer could drop in at these meetings but had to go through a period of probation, working with a C. A. companion (like the disciples the cell members were sent out two by two) and coming along to the monthly joint section meeting where the reports and discussions were less confidential and were planned to have popular appeal with a view to interesting and initiating others in C. A. In the cell meeting everyone took a weekly assignment and reported on it the following week. Besides these action and contact assignments which were always directly or indirectly apostolic, there were four regular formative assignments the members took upon themselves in turn: 1) To prepare the study topic for the next meeting (e.g. we had four meetings on each sacrament with its social implications and relation to the Mystical Body; 2) To discuss the coming week's liturgy and make an application of one of the gospels to the group; 3) To share with the group some thought from one's spiritual reading or meditation during the week; and 4) To give a short report on the previous Sunday's sermon and apply it to the specific group. (We priests learned plenty about ourselves in this little discussion.)

Two principles we ever strove to drive home:

- 1) You cannot *give* what you have not *got*; and
- 2) You cannot *keep* what you do not *share*.

The first principle demands self development before one dare hope to have a good influence on others. The second reminds us that God has never given us anything for ourselves alone, but has always given it to be shared with other members of the Mystical Body. If we do not share it we lose it. England had ceased to share her Catholic Faith with other nations and had ceased to be mission-minded before the Reformation. We know the result. So with other nations. So too with individuals. But our Faith is of such a nature—like the loaves and fishes—that the more we share it with others, the more we teach it to others, the more we have left for ourselves.

THE EVENING ROLL-CALL IN THE CAMP was at six o'clock, after which there could be gatherings within the respective blocks but no passing between blocks. For a long period the endless evenings were mostly wasted and complained against. Father Meyer, always adapting himself to circumstances, started, with the help of a couple of loyal C. A. members, a central study club of ten professional men, two from each of the five blocks in the camp. Most of these were non-Catholic and the text chosen for study was Aldous Huxley's *Ends and Means*. The discussions were most provocative and lent themselves to much positive explanation of Catholic social doctrine. Then two by two these men went back to their own block and at a convenient time after roll-call conducted a weekly open forum on the matter discussed at the central club. Every block contained C. A. members, men and women, who made it a point to attend the forums and take part in the discussions. Much constructive thinking was done as a result of these meetings and the public opinion of the camp was greatly affected. For example, several of the camp doctors felt that no children should be born in such circumstances, and had already procured a number of abortions. They emphasized the lack of food, the danger to the mother's health or even life, and the supposed injustice toward all internees who were already hungry as it was. To overbalance this growing evil, facts and principles were published widely: the Japanese gave a full adult ration for every new mouth; the mothers did suffer but camp born children were more rugged and healthy than the rest of the internees. The conclusion of one discussion was: "Perhaps our food will stop, perhaps not; so let the mothers be delivered and we will wait and see. If the rations stop a few months after birth or a few years, we then propose to kill the little ones." Sarcastic logic also helps to provoke common sense.

CATHOLIC ACTION WAS ALSO the dynamic spiritual leaven (therefore making no noise and as such staying out of the limelight)

in our Catholic Youth Dramatic Society, which wrote and produced much of the amateur entertainment for the camp stage. C. A. members were the counselors for the six youth clubs, taught First Communion and Confirmation groups, kept up a regular visitation of families, especially the large families over which there was only one parent. The young ladies organized a group to visit pregnant mothers, discover their needs, and go on begging tours to collect scraps of clothing suitable for making the many little articles an infant needs. The young men and boys organized a service that produced over four hundred Christmas toys for Catholics and non-Catholics alike. Many floor boards and door frames went into these efforts, but far more went to the fireplaces to cook food. Our nurses, five Catholics among some seventy, though a bit resentful in the beginning when I suggested they could be doing more for the Church, turned out to be our hands and feet and eyes and ears in the hospital. They sometimes did for the dying what even a priest could not do, and more often prepared the way ever so delicately for the priest.

OUR IDEAL WAS TO SEE every Catholic meeting together with other Catholics once a week as well as at Sunday Mass. We never reached it but came fairly close with the youth, and, of course, one hundred per cent with the children. "Pray together, work together" was a watchword. Catholicism to most people means only praying together. Our religion has become only *devotional* for Sunday morning (or other mornings if the individual is very devoted) but not a *social* reality for the rest of the day and week. So far from merely enjoying their own company at their own meetings, the Catholic Actionists planned the difficult task of bringing the other Catholics together in adult study clubs and for entertainment. A dozen more groups gradually came into being, with us priests having very little to do with them except by way of encouragement. Even the C. A. members were taught to withdraw when other talent had been found or developed sufficiently to take over. CATHOLIC ACTION IS NOT POLITICAL ACTION. It strives constantly to pass on responsibility to others. "Don't help others to help *themselves*," we used to say, "but help others to help *others*." The original leaven does not go to the ends of the mass, but permeates only what immediately surrounds it. This in turn does the same for that which is closest to it, "until the whole is leavened."

THE VITAL SOURCE OF THIS DEEP TRANSFORMATION WAS THE MASS. We gave a series of sermons on the Holy Sacrifice during the early months, with little effect. But six months after introducing the Dialogue Mass in English, when the various groups were

asked what they would like to study, the answer was invariably "the Mass." There is one way to learn something and that is by doing it. And when the laity began "doing" the Mass, they began knowing it and loving it—and, incidentally, the priest began loving it much more too. The Dialogue Mass was the occasion of two very helpful ideas: a small offertory procession was instituted, and a two-minute meditation on some thought from the day's liturgy was given before each Mass. Two men representing the congregation carried up the wine (camp-made from raisins) and whole wheat altar breads. Most internees had plenty of sufferings and heartaches so the symbolism of these poor offerings was not lost. There were no offertory collections (nor Mass stipends), another apparent curse we soon realized was a blessing. The daily thought from the liturgy was a stimulation to both priest and people, and a splendid opportunity to apply the Mass to our daily Calvary.

It was intelligent participation in the Dialogue Mass and then living this in Catholic Action that developed many intimate and lasting friendships which became more intimate and more lasting because so unselfish. All the world loves a lover, but also a true lover loves all the world; yes, even one's enemies—even one's country's enemies artificially made one's own. So various C. A. groups initiated a little "Love Your Enemies Campaign." This was based on the conviction that only a part of the truth about the Japanese had been published (the worst part, of course), in England and America, in order to whip up hatred and keep feeding that monster called war. An inquiry was made. The results were most impressive. Almost every young person (it was too much to expect of most older people who had lost everything, including a sense of balance) had witnessed at least an act or two of Japanese kindness and generosity. Some brought eight or ten charitable incidents. On the other hand, hardly five per cent had actually witnessed an atrocity. These brutalities had been broadcast from the house tops, while the many acts of humaneness were not mentioned. It was inquiries like these that resulted in two more groups: one studying the Pope's Peace Points, the other studying Christian Pacifism under the title *Beati Pacifici*. Gregg's *The Power of Nonviolence* helped us immensely.

IT WAS INQUIRIES also like these that caused me to remain in the camp after VJ Day when the British, Dutch, Norwegians, Belgians, etc. went free and the Japanese, Formosans and Koreans were interned. There is no obstacle to Catholic Action. While Father Meyer went into Hong Kong proper to begin a club for service men (with as many

as seventeen hundred patrons a day) and started meetings with small groups of them, out at Stanley I found myself the chaplain of the Chinese Carmelites, of the prison with its three hundred and fifty war criminals (war heroes if the tide had changed) and four internment camps comprising in all about thirteen thousand souls. I speak no Japanese, nor Formosan, nor Korean. But many in the prison and camps spoke English and there were a couple of Catholics among them. A discussion-instruction group was started. A young Korean Dominican, Father Ri, was ordained just at this time in Macao. Father Ri had made most of his studies in Japan. He had no sooner requested it than his superiors sent him to Stanley (where he still is doing wonderful work in the prison but hopes soon to be going to Japan where the several thousands of Japanese internees have since been repatriated). Father Ri is "sold" on the lay apostolate. Our other addition was a young Chinese, Father Liu, who was also wide open to "new methods of apostolate." He was able to speak to the Formosans and the many Chinese women who had married Japanese and freely chose to be interned with them. Small groups in three languages were started in each of the camps. The British authorities cooperated most generously. By January, 1946 we had well over four hundred, mostly Japanese, under instruction. The new contacts were always made by laymen who were also gradually being made to feel responsible for following up on them.

THERE IS NO OBSTACLE TO CATHOLIC ACTION. Or, as it was expressed as far back as Pius X by His Holiness: "In any class of people whatever, chosen ones can always be found and formed." It was the same Holy Father that said near the beginning of this century: "What is most necessary at the present time to save society is to have in each parish a group of laymen at the same time virtuous, enlightened, determined and really apostolic." Why, in God's name, did we have to wait for two world wars and four years in concentration behind the barbed wire before we could see it his way? I am beginning to suspect we had more mental and spiritual freedom in camp than many had back here in industrialized, regimented America. Yes, something good has come out of concentration, but God forbid that we ask for the whole hellish mess all over again in order to discover the truth which Pius XII is still preaching to our deaf world: Catholic Action is **"the great undertaking which above all others we take to heart for the supreme good of all souls and of all nations."**

DONALD L. HESSLER, M.M.
Maryknoll
September, 1946

THE LEAVEN

How to reconvert a post-Christian western world to Catholicism? This seems to be the most important question in the Church, to which all other problems are related. Where is there mission territory so distant as not to be subject to influences arising in Europe and America? Our political quarrels, our wars, our radios, our denatured food, our second-rate movies, our pornographic magazines, the split in Christendom which is the Protestant heresy, our immodest dress, our culture, such as it is; all reach to the far corners of the world. How can we hope that orientals or African Negroes will carry on if we fail? We are obviously bent on dragging the whole world with us to destruction. Whether we like it or not, we have to attack the very difficult problem of self-reform, for it seems that in our circumstances have placed the present hope of the world.

We must see the United States as missionary territory. There is a revival of apostolic spirit (which is a measure of the health of the Faith) going on. It is evident, for instance, in the over-crowded notities of Maryknoll. What is late in arriving is an intensely apostolic spirit on the home territory, an earnest hope for the soul of the girl at the next desk or the local politician.

If our problem were to introduce Christianity into some new planet recently discovered, we could proceed on simple lines. The Church has a pattern for this sort of apostolic work: a pattern of the formal presentation of the Good News, and of nasty, but fruitful, martyrdoms. What we now need is a pattern for the reconversion of a once-Christian society which thinks the Good News old stuff, and wherein the Christians themselves have absorbed large amounts of their pagan environment.

To date there has been just one really revolutionary technique offered for making this type of conquest; a technique which is adequate to the circumstances, which has had some startling successes, and which represents a flowering in experience and practice of the doctrine of the Mystical Body. This is Specialized Catholic Action. It is new, and

little understood, in the United States. Many people are trying to learn the techniques, but few are able to see the woods for the trees. This article will attempt to explain major Catholic Action methods, not in detail, but as they relate to the problems at hand.

The Idea of the Leaven

Specialization is the one absolutely basic and essential characteristic of Catholic Action.* It is the idea of like by like. The once-Christian world is to be reconverted from within by simultaneous apostolic effort in every stratum of society, every professional, vocational, age or other distinctive group, by the Catholics who do already find themselves there. Gathering spiritual strength from the Eucharist, Catholics are to be as yeast in the dough of society, acting as a leaven to raise society to God. The font of strength, which is grace, will be the same for all; as will the ultimate objective, the salvation of souls. The means will vary according to circumstances, but each Christian will be an apostle to his own kind. Doctors will be apostles to fellow doctors; clerks to other clerks; laborers to fellow laborers; intellectuals to intellectuals.

There may not, at first glance, seem to be anything very revolutionary about the idea of specialization. But consider how it cuts across most of our present concepts and methods.

An ingrained prejudice that must go is that of patronization, the idea of the salvation of the lower classes by the upper, of the un-gifted by the gifted. There is a certain reciprocity of gifts owing in the nature of society, a necessary trading of talents. But it does not need to extend between classes and groups in the matter of the salvation of souls. The rich owe their superabundant wealth to the poor; but one poor man will do better in converting his neighbor to Christ than will the rich man who doesn't "speak their language." Intellectuals have a certain, not unimportant function to perform in society. But in the matter of turning men again to God, let the intellectuals persuade their fellow intellectuals rather than make plans for the conversion of the laboring masses, who are (as the Jocists have proved) capable of effecting their own resurrection. These two classes represent the two great apostasies of recent centuries. The intellectuals will do

* Catholic Action never really operates except under bishop's mandate. That is why Catholic Action is defined as "the participation of the laity in the apostolate of the Church's hierarchy."

This article omits discussion of the relationship of Catholic Action and the hierarchy of the Church. The necessity of subordination to the hierarchy stems not from the nature of Catholic Action, which we are here discussing, but from the nature of the Church. Every form of public apostolate must be exercised under the "hierarchy of jurisdiction." Catholic Action has also a special dependence, as being auxiliary and official; publicly proclaimed so by Pius XI.

their greatest good turn for the workers by converting fellow intellectuals, and so stopping the stream of atheistic and pornographic matter now channelled in the direction of the laboring classes.

AMERICANS MAY OBJECT that specialization will have the effect of formalizing class and other distinctions between peoples, and so be "anti-democratic." But distinctions are good so long as they represent a wholesome diversity among people. The universality of Catholicism can unite on a higher level people with differences of national customs, of temperament, of intellectual power and of income. It is safer for most peoples' salvation that they live within a traditional pattern, so long only as it is good. When we are all saints we can mingle freely without envy or covetousness.

Preserving distinctions, however, does not mean preserving unhealthy ones. There will be a lot of individual readjustment going on because of the present disorder in society. Catholic Action ought to help this by stimulating intellectual and spiritual life. When we see worldly young men turning to the priesthood, Hollywoodish glamour girls discovering that they are really not ashamed of their immigrant parents and "foreign" neighborhood; when we see the "get-ahead" boys practicing voluntary poverty, college graduates choosing manual labor, and manual laborers taking to the study of St. Thomas; then we will know that society is struggling toward form and order. Each will find his own functional place in order to work there for the apostolate.

Specialization will check another unfortunate tendency here. After society has broken down very far (as now) it can only be saved by a universal improvement in morality. We often urge, instead, a system of undue checks and balances to try to prevent, by legislation or pressure groups, the growing indifference to the common good. Rather than hope for more integrity among doctors, we begin to think it might be well to put undue checks on doctors to insure their maintaining professional standards. We even (Heaven help us!) think patients might form pressure groups to protect themselves against malpractice. And socialized medicine (which is the same tendency in its most acute form) hangs over our heads. Yet obviously what is needed is a reform of the medical profession by medics.

Similarly, we despair of virtue among tradesmen, and place our hope now in legislation against them, now in consumer pressure groups (some cooperatives amount to as much as this). Yet the grocery business, or the drug business, should be reformed by grocers or druggists, through whatever associations are suitable, and certainly accompanied by the widespread diminution of avarice and an increase in moral responsibility.

Stay in the Dough

Inherent in the idea of specialization is the corollary that the yeast must stay in the dough. From without it cannot leaven. Catholic Action is action from within; not a going out into the desert, not a leaving of society. From this follows the very firm conviction of Catholic Action adherents that it is not for the Church today to leave the rottenness of western society but to transform it. They are opposed to all of what they would call "escapist" movements; all efforts at flight away from our sick brethren into a cleaner atmosphere.

Some internal controversies in Catholic Action rage around this point. The subject is far too difficult to treat here; we shall at another time. However, several things everyone would agree on are:

- 1) That no Christian can in good conscience flee the problems of the day in order to save himself. If he goes away (to the land, for instance), it must be for a purpose related to the salvation of his city brethren.
- 2) Staying in society doesn't mean approving it. A figure sometimes used is that of goldfish in a bowl of dirty water. We are not to take the fish out, but to change the water. So staying in the mess means changing it, and the real quarrels arise over how drastic a change is necessary.
- 3) There are two directions of action. One is the personal stimulation of one's neighbor to a deeper spiritual level (or to a state of grace), which will make reform of society possible. Without good men you cannot have a good society. The other direction is the reformation of the institutions of society, in order to make it easier for men to save their souls. The two actions develop progressively the one encouraging the other. It is in the matter of the second that there is a difference of opinion about the direction which it should take. As an obvious example of the problem, what sort of an economic order shall we work toward? One day *INTEGRITY* will thrash out these matters.

The Cell Technique

Besides the all-important specialization, there are certain Catholic Action techniques which, if not always absolutely essential, are generally considered integral to the movement. The three most important are Cell Organization, Inquiry Method, and Services (or Campaigns).

The cell is mere common sense. In its essence it is organized cooperation. It is in the nature of the organism, which is the Mystical Body, for its parts to cohere. If we want to work as Christians in the apostolate, it is imperative that we work together. The most efficient way to work is in small, effective units.

Isolated individuals cannot renew our highly centralized and very pagan society. They must unite to give society form, unite to increase their influence, unite to strengthen their own faith. This should be clear to everyone by now. Even an especially gifted doctor, whose personal influence is enormous, cannot do effective work in the apostolate without some organization with his fellow Catholic doctors. The good a single doctor can do is largely a matter of personal good in particular cases. The need today goes beyond this. Medical ethics are themselves in danger of turning completely against Christian practice. It is not enough for a doctor to observe the Church's medical laws himself. If he is to save the medical profession, he must work with a guild of doctors or with a Catholic group within the American Medical Association toward a reform of medicine by doctors. The example of doctors is particularly apt because we lack in the United States any effective Catholic influence in the medical profession, despite there having been great Catholic doctors of tremendous personal, and Catholic influence within a secular framework. The late Dr. James Joseph Walsh is an example in point. Admired and respected by Catholics and non-Catholics alike, his excellent Christian ideas about medicine are already nearly forgotten, for lack of a body of doctors to perpetuate and add to them.

THERE ARE A FEW INSTANCES in which the cell technique might prove a hindrance rather than a help. Writing, for instance, is a solitary profession which does not ordinarily lend itself to group effort. A Catholic writer would not get far without keeping in close personal touch with the lay apostolic movement, but he is hard to organize and it seems on the whole inadvisable to organize him.

The cell need not be too formalized for certain highly educated groups, but it should be compact, small (not more than a dozen members at the most), disciplined and meet regularly and frequently. It is the basic operational unit of Catholic Action. Cells should multiply rapidly once Catholic Action gets under way, there being no limit to their potential number.

Anyone who doubts the wisdom of the cell technique should consider the alternatives. Especially in the large worker and student groups, the tendency of modern society is to deal with unindividuated masses. This is a dangerous procedure. It is quite possible to sway masses of men and women by appealing to their passions; no one has yet found them particularly responsive to reason. Even relatively small, homogeneous groups of two and three hundred do not lend themselves so much to formation as to obedience. Perhaps it is the temper of the time. We certainly see it in colleges today, where students are turned

out as though by rubber stamp. Thinking comes hard and the small group with everyone a responsible member seems to be the necessary condition of breaking up our irresponsibility.

The Inquiry Method

The Inquiry Method, which forms the bulk of a cell meeting, and is the Catholic Action method of procedure, is again a technique which can exceptionally be dispensed with as to formal use. However, it too is rooted in the nature of things. SEE, JUDGE and ACT, its three parts, follow the normal processes of reasoning. Lawyers, or college presidents, might telescope or elaborate the steps, but without eliminating them. SEE could take the form of a nationwide, sociological survey, JUDGE represent ten years of theological study, and ACT be the formulation of national legislative policy over a period of years. It still amounts to the same thing in essence, as a one-meeting inquiry on classroom cheating.

The best way to get a simple view of the Inquiry (so often made stilted and complex by the slavish following of a misunderstood formula) is to contrast it with an alternative method of mental training, the sermon, whether as heard in church or in a sodality meeting. The sermon could easily be more wise and penetrating in content than are the apostles' own inquiry findings, yet fail to move them. To make *them* think, as contrasted with making them enthusiastic about someone else's ideas, is the purpose and accomplishment of the Inquiry. In the end you really do get people who can think; people who are responsible; people who have formed Catholic minds; people in whom the Church can well hope. But the effort has to be there.

One way or another (usually through study days) it is the priest-director of a Catholic Action cell who guarantees the JUDGE material, the Christian standard in the matter. The other two parts belong to the lay members, and it is from them that the priest learns the actual condition of the world from which he is largely shut off today by secularism.

The making of inquiries is not so difficult as is sometimes thought. When Catholic Action is highly organized there will probably be need for simultaneous study and action on major problems throughout the country. Then the inquiry might be centrally made and adapted locally to each milieu. In the beginnings, however, the inquiries should be made locally, and should concern problems which are immediately at hand for the cell in question.

There is a point (which is not the beginning) at which the making of inquiries becomes difficult. Obviously, the direction of

Catholic Action will be determined by the subjects of the inquiries. How long should students inquire into campus morality and communal life before asking whether or not they are really getting an education? How long should clerical workers in an advertising agency work on problems of office morality and procedure before querying the morality of modern advertising? This is not subject for the present discussion, but it is important. Technique, however excellent, is merely technique. A philosophy will have to develop along with it if the resultant action is to be fruitful.

Services

Services are organizations or functions which develop, on a more or less permanent basis, to solve the problems studied in the inquiries. When the problem can be solved by a one-time effort, campaigns are used. Catholic Action cells go on making more inquiries and do not themselves grow into services, but as the movement progresses it is constantly enriched by these auxiliaries which are, second only to the quality of the Catholic Action leaders themselves, the true measure of the movement's effectiveness. What might constitute a service? A credit union, a weekly folk dance, a newspaper, a magazine, a system of rehabilitating juvenile delinquents, a summer camp, a marriage preparation course, anything. The collective power of the members to finance and staff such services becomes tremendous. Herein lies the great power of Catholic Action to change the social order. Unlike mere political power, it is dynamic because it is the organic expression of a body of formed Christians. Catholic Action has the potential power to settle thousands of families on the land, should it seem wise to do so. It has the potential power to control the direction of industry, when it decides what is to be the proper direction.

Catholic Action in the United States

Beginnings of Catholic Action can be found in nearly every center of consequence in the United States. There are cells operating, or in the formative stages, in New York, Chicago, Boston, Rochester, San Francisco, San Antonio, Detroit, Woonsocket, South Bend, and dozens of other places. The movement has begun, or is beginning, in high schools, colleges, parishes, offices, factories, among girls, boys, married women and professional men. Nearly all the groups are feeling their way, training leaders and trying out methods. Very few are officially operating under bishop's mandate. There is communication between cells in different cities, but no coordinated action so far, and not a little disagreement about the true nature of Catholic Action and the philosophy which is to accompany it.

Corporate study of Catholic Action techniques on the part of interested priests is a little further advanced. An annual study week for priests takes place in Chicago, and a priests' bulletin is regularly published from that city.

Seminarians were slower getting started in their interest, but it is increasing fast. The first seminarians' study week was held at Notre Dame this past summer.

Canon Cardijn's Visit

The founder of Jocism is Canon Cardijn. His was the genius which developed Catholic Action techniques out of compassion for the masses of workers lost to the Church. Canon Cardijn is a dynamic and saintly Flemish-Belgian priest who has suffered at German hands now in two wars. He admits he feels his sixty-some years, yet can summon vitality sufficient to exhaust companions half his age. Last summer he made a whirlwind trip up and down and across North, Central and South America, chiefly to prepare a first hand report on the lay apostolate for the Holy Father. During the trip he spoke to Catholic Action laity and interested priests in various parts of the United States. Since he is not only the supreme authority on Catholic Action but also the embodiment of its spirit, his visit had an enormous effect, both in setting our embryonic movement on correct paths and in encouraging first beginnings.

The Canon made some interesting and emphatic observations. For one thing he kept deploring the dearth of young men in the movement. This has long been a subject of regret anyhow. It has seemed that on the whole girls were more zealous and apostolic than boys and that, however desirable it might be to have masculine leadership in the abstract, in the concrete it looked as though women were going to take the initiative in restoring all things in Christ. Canon Cardijn thinks it is impossible for the movement to succeed on that basis, since he places his greatest hope in a whole generation of new and Christian families. And how can you have really Christian families if only the girls are formed Christians? Indeed it is not a new problem. Yet some would not agree with Canon Cardijn. Perhaps, they say, it is for the women to remake American men in our day, even if this is contrary to the normal order. Another case of God using the weak things of the world. Anyhow, now that the war is over, male leaders may be forthcoming.

ANOTHER INSISTENCE OF CANON CARDIJN is on getting the movement rooted in industry. So far Catholic Action is confined largely to white collar workers and students, and not to the laboring

man. One difficulty here is that boys do not go into industry at the early age that they go into it abroad. At the time which is psychologically best for attracting them to a Catholic Action movement, they are still in school. School is not a particularly good setting for Catholic Action because the problems there are not sufficiently vital. Almost the only industrial beginnings of Catholic Action so far have been among the workers of French descent in New England, where the inspiration of French Canada prevails. It cannot be said to be a typically American effort.

Most interesting of all was the Canon's insistence on the importance of the United States in the North American movement. Since Catholic Action is highly organized and effective in Canada to the north of us, in Mexico and some other Latin American countries to the south of us, why should we, in our fumbling, be the hope of the movement? Yet Father Villeneuve of Montreal, who accompanied the Canon, held to the same thesis. The Canadian Jocists, he said, have St. John the Baptist as their patron saint. Like the Precursor, they consider themselves the presages of a much greater movement in the United States, to which they would willingly be subsidiary.

If we are to be the American leaders of Catholic Action, it is certainly not because we have so far deserved it. It must be, as in political affairs, because of our natural, industrial and technical wealth and power which we can use for good or for evil. Hollywood movies too tenth-rate to make the grade in the United States, serve to degrade the peoples of many a Latin American country. Our worst pulp magazines, our cheapest clothes, our most primitive and erotic jazz music, are all passed on to the south, where political instability usually allows entry. In Quebec to the north, the Church is powerful enough still to hold the dam against a flood of our sexy advertisements and extremes of women's dresses, but for how long? If we could clean up the source of evil, our neighbors would have a much better chance of Christianizing their own lands.

Canon Cardijn always sees Catholic Action as a world movement. In his opinion only a world movement is sufficiently powerful and universal to overcome Communism. He foresees an international organization even before the movement is highly organized nationally. And, indeed, there is that sense of international unity already in Catholic Action. Two Chicago girls attended an international congress in Paris last summer. The New York Catholic Action cell's guest apartment is quite accustomed to visitors who do not speak English. There is a free exchange of literature from various countries, and many a cell mem-

ber regrets not having studied French more assiduously in high school.

Warnings

Specialized Catholic Action, as we hope this article has made clear, allows for considerable adaptation according to circumstance. While using the major techniques, the movement ought normally to develop differently for each country. How it will develop in the United States is still problematical, but it ought not to be formed into a European mold. Americans ought to study their own problems very closely and ought to distinguish and preserve what is peculiar to the American temperament, as long as it is good. The Belgians take to mass, semi-military enthusiasm and demonstrations. Perhaps that is not our temper. Once we grasp the essentials and the spirit of Jocism, we ought not to hesitate to strike out as befits our own circumstances.

On the other hand, there is a false Americanism running through the lay organizations of the Church, a blind worship of American ideals as set forth by Coco-cola advertisements and the National Association of Manufacturers. We Catholics in general have conformed so to commercial ideals that we accept a shocking and gross materialism without question. Most Catholic societies have fallen into mediocrity and ineffectiveness because of their reluctance to question these "immutable" standards. It is precisely these things which Catholic Actionists must hold up to the light of Christian judgment. Yet sometimes they identify them with the American spirit, and so fail at the start. There are cells which are reluctant even to consider as possibly un-Christian, current women's fashions, the seemingly endless pursuit of "a higher standard of living," industrialism, liberal colleges, hot swing music, dating, and large cities. They end up wanting only to change the insides of people and not society, or to improve sexual morals in disregard of the occasions of sin thereof, and in disregard of the other commandments.

RATHER SIMILAR, and equally disastrous, is a powerful anti-intellectualism which runs through young Catholics. It may have honorable roots in a detestation of the academic aridity produced in scholars by liberal education. But thinking is itself honorable, and has never been more needed. It has been said of the Jocist leaders (laboring young men) in the suburbs of Paris before the war that they had the keenest understanding of their times and their environments of any men of their day. Contrast that with the oft-heard exclamation among Young Christian Workers here: "Thank goodness, I'm no intellectual!" There literally is no hope for Catholic Action in the United States unless the movement produces some good thinkers and has a great respect for the intelligence. The philosophy that is going along with Catholic Action,

for instance, is not susceptible of solution on the emotional or intuitional level. It awaits hard thinking on everyone's part.

Catholic Action should form integrated Catholics, and this should be a prelude to a high sanctity in the midst of the world. It may well be dangerous for lay people to be overly "pious" if they are not going to be integrated. But providing their spiritual life is not on the merely devotional level and is not combined with a sort of blindness in regard to the true nature of secular society, the holier the better. A girl who does not wish to conform to pagan mores is usually shuttled off to a convent someplace, wherein it is considered decent to aspire to contemplation. But those in Catholic Action are spiritually ambitious, and rightly so. Their conquest of the world will ultimately succeed only in the measure that supernatural charity overflows in them, and in the measure that the gift of Wisdom lights their way. There are contemplatives, not infrequently, in the movement elsewhere. There must be contemplatives here. One problem is to find spiritual directors who are able and willing to help the development of the spiritual life of members.

Catholic Action, especially among workers, gives rise to a "mystique," a certain characteristic spirit which is the same everywhere. It is a spirit of conquest, of contagious confidence in their ability, through Christ's power, really to change the face of society and the course of history. The vitality of Catholic Action contrasts sharply with the despair-born enervation still pervading our secular culture. It is challenged only by the Communist mystique, which it will overcome by an ever-increasing outpouring of Charity.

PETER MICHAELS ,
New York City
October, 1946.



It isn't amusing to find people using
Quotations from Pius the Twelfth,
To justify living without ever giving
The poor man a share of their wealth.

THE WORKERS' APOSTOLATE

In the beginning there was Cardijn.

Then there was a small group of young workers in a slum suburb of Brussels. Then a growing movement of young workers, boys and girls, which spread all over Belgium, from Belgium to France, to Canada, to England, to China, to Australia, to the whole continent of Europe, to the whole continent, North and South, of America.

Now, in 1946, there are a million young workers with well-established methods, recognized by their governments in many countries as the spokesmen of their whole class, accepted by the International Labor Office as the one international body to speak for all the young workers of the world. More than that, out of it has grown a movement of adult workers which, particularly in France, bids fair by its revolutionary methods to bring Christianity, a living Christianity, to the masses. All this in just over thirty years, one of the most tumultuous periods the world has yet known, during a time when mankind has been hastening through two wars to the crossroads of history.

Little wonder that the techniques they have evolved have been adopted and adapted by the majority of movements in Catholic Action, that they have earned the encomia of Popes and the respect of the Communists, that they have been called the miracle of the twentieth century and a complete type of what the apostolate should be. In the summer of this year a gathering was held in Brussels of leaders from European countries, and eighteen countries, including ex-enemy countries, were represented there. More recently still, Canon Cardijn completed a tour of the North and South American continents, and found Jocists in every country which he visited, in Canada as well as Costa Rica, in the United States as well as in the Argentine. What is the cause of its success, that is, apart from the grace of God? One adds the latter proviso, because there can be no doubt as Pius XI said: *The finger of God is here.* It must be something as universal as the Church, which transcends national boundaries, something of which the 'Workers' International of Marx was but a figure or even a caricature. Its success has been universal, and Pope Pius XII has said: "Now, when a new world is rising from the ruins wrought by a pitiless war, we can only hope that the laws of Jesus Christ will triumph in every part of society, as between nations, and especially, thanks to the providential leaven of the Young Christian Workers, in the mass of the workers of Belgium *and other countries.*"

The movement has been built up by the young workers themselves, but the great architect, essentially a man given by Providence to this age, is Cardijn. Its fundamental ideas are to be found in a dialectic, or rather the synthesis issuing from a dialectic, between two terms: the divine destiny of each young worker on the one hand, and their condition of life in the modern industrial world on the other. Cardijn stated this in his speech to the International Congress of 1935 in these words:

Three fundamental truths dominate and illuminate the problem of the working youth of the world. They inspire, explain, and guide us towards the solution which the young Christian Workers has to give:

1) *A truth of faith. The eternal and temporal destiny of each young worker in particular and of all young workers in general.*

2) *A truth of experience. The terrible contradiction which exists between the real condition of the young workers and this eternal and temporal destiny.*

3) *A truth of pastoral practice or method. The necessity of a Catholic organization of young workers with a view to the conquest of their eternal and temporal destiny.*

In this brief statement is summed up the tremendous dialogue between faith and reality. The Young Christian Workers is the synthesis between thesis and antithesis, between the truth of faith, that God has created each young worker with an eternal destiny which he is to achieve through fulfilling his temporal destiny here on earth, and the mocking contradiction of reality, where we find the spiritual destiny forgotten, or denied, and social conditions which are far from providing the right atmosphere in which it can be recalled or asserted. They are three truths, three facts. They are not preconceived notions, nor the tentative conclusions of an experimental sociologist, if there be such a creature. Hence the basis of the action, methods, training, organization of the Young Christian Workers is not artificial, but springs from life, from natural life and supernatural life. They are not separated in the movement as they are not separated in life. The Jocist movement is not concerned solely with saving the souls of all young workers, nor is it concerned solely with bettering their material conditions. It is concerned with both. Cardijn continues:

There cannot be an eternal destiny at one side of, at a distance from, a material life which bears no relation to it. A destiny cannot be disincarnate, any more than religion can be disincarnate. No—eternal destiny is incarnate in time,

begun in time, develops, is achieved, is fulfilled in time, in the whole of material life, in all its aspects, in all its applications, in all its achievements: bodily, intellectual, moral, sentimental, professional, civic and social life. Eternal destiny can no more be separated from temporal destiny than religion is separate from morality. AND THE WORD WAS MADE FLESH, AND DWELT AMONG US. The eternal destiny of each human being becomes incarnate, is developed and is completed here on earth, always and everywhere. Thy kingdom come on earth as it is in heaven.

For this reason you find the Jocists of Belgium putting forward plans, which are accepted by the government, for legislation concerning the hours of work of young people, while every year they undertake a great campaign to get every young Catholic to his Easter Duties. For this reason you find the Jocists of Canada taking the lead in a "Justice for the Veteran" campaign while at the same time they read and study the Gospels in order to learn how to live and act like Christ. For this reason you find the Jocists of France successfully negotiating a law concerning vacations for young workers, with pay, while at the same time they play a large role in the liturgical revival which is forging ahead in their country. For this reason you find the Jocists of England holding public meetings on housing problems, while at the same time each one of them sees that a two minutes' silence is observed at three o'clock on Good Friday in his factory.

The countries in which it had existed longest, and in which it had grown strongest, France and Belgium, were occupied by the conquering German army. The story is still to be written of the deeds and exploits of the members of the J.O.C. in these countries both in the work of the Resistance and in keeping their movement alive. Two thirds of their headquarters in Brussels were requisitioned by the Germans; in the other third the J.O.C. housed Jews who were "on the run," it printed false identity cards and false ration books, it still organized the movement. All this under a roof which was used as a shooting range by the occupying troops. In Paris the headquarters was locked and sealed, and entry was forbidden to the national leaders. So they entered by a back door, took out all the material they needed and retired to a house in the country a little way out of Paris which was loaned to them for the purpose by Cardinal Suhard. In both countries thousands of young men were rounded up and deported as forced labor to Germany. Immediately they began to organize the J.O.C. in German factories and work-camps. Priests who were chaplains volunteered to go as workmen to factories in Germany—where they continued their work as

chaplains. By the end of the war there was a vast network of Jocist cells throughout Germany among all those who were doing forced labor, a network which did Inquiries, held meetings (often in Catholic rectories, due to the heroic good will of the German pastors) and carried on their work of training and of the apostolate, under impossible conditions. Both national chaplains, Canon Cardijn and Canon Guerin, were imprisoned, but both contrived to get out to continue their work of animating the whole national movement. Two of the foundation members of the first cell in Belgium, Tonnet and Garcet, died in notorious concentration camps because of the treatment they received there.

THE MOVEMENT WAS NOT OFFICIALLY connected with the Resistance movement as such. But in Belgium thousands of francs in forged money and thousands of ration tickets were distributed every month to people who were in hiding; refugees were succoured; a constant grim silent battle was waged with the Gestapo. During the first World War the J.O.C. was born in the fertile brain of Canon Cardijn when he was imprisoned by the Germans for suspected espionage; during the second World War the J.O.C. came of age by the heroic feats and at times almost martyr's sufferings of its members. In France many joined and fought in the ranks of the Resistance movement; some were sent to concentration camps for being members of the J.O.C. (in particular one citation mentioned that as members of Catholic Action they were working against the interests of the Third Reich); yet others were shot. Above all, in both countries, they showed the value of their training. They were leaders, leaders possessed of the greatest quality of all—they knew that a leader must know how to serve others.

Toward the end of the Occupation period there emerged an adult organization, centered on Lyons whence had migrated half of the headquarters staff from Paris when the country was divided, an adult movement which grew from the J.O.C. and which in the opinion of many will be of much greater importance in the workers' apostolate. It is called the *People's Family Movement*. The formula of the J.O.C. is: Observe—Judge—Act. See conditions as they are; judge them in the light of Christian principles; then act in order to make things—and people—more as they should be. Thus action, whether individual or group, is the outcome of an Inquiry. It was decided that this was not the method which would succeed in penetrating into the great non-Christian, neo-pagan, mass of adult workers. The first thing to do was to get them to act in a Christian way. So the M.P.F. organized small cells, made up of two or three families, who would find out what works of charity or mutual assistance were of immediate and urgent necessity

in their neighborhood, and then called in neighboring families (whether they were Catholic or Communist) to help them. There was ample scope for this in a country which had shortages of food, clothing and housing due to the ravages of the war, the wake left by the scourges of occupation and bombing. The formula now became: Observe—Act—Judge. The results of such action are two-fold: the immediate material benefit, and then the benefit of the gift of self, the fraternal acts of charity, preparing the ground of the soul for the seeds of supernatural charity. Moreover, the decisions are taken and the action completed by, as far as possible, groups of *families* acting together, meeting together. Families *are* the movement—the masses *are* the movement. Of course the leaders, at every level, are Catholics who meet with their chaplains, who discuss matters with him, and who receive their training from him. He keeps the leaven alive and active—but the leaven is in the paste, fermenting, acting, influencing, Christianizing.

IT IS IMPOSSIBLE TO SUMMARIZE the growth of the workers' apostolate in European countries, either in numbers or in influence. However, a few facts at random may be sufficient to illustrate the power and force of the Young Christian Workers in several countries. One of the Belgian government representatives at a recent I.L.O. meeting was the National President of the J.O.C.F. (the girls' section of the J.O.C.). In Italy, within a few months of the end of the war, cells of the G.O.C. (Italian Y.C.W.) were springing up in all the industrial areas. Recently the British government sent a Commission to Germany to study the position of youth movements there, and one of the five members was the National President of the Y.C.W. In France there are some four hundred priests whose full-time work is the J.O.C. and the M.P.F. Figures, or even isolated facts, can do little to convey the vast growth of the workers' apostolate in Europe. Like life it grows; like life it is dynamic; and in this dynamic growth lies the hope of the workers and ultimately the hope of Europe and of the world.

JOHN FITZSIMONS
University of Notre Dame
October, 1946.

I fear we need more drastic means
Than periodic Missions,
To curb the nasty habits
Of Catholic politicians.



BOOK REVIEWS

Sanctity in a Psychological Mire

J O Y

By Georges Bernanos.
Translated by Louise Varese.
New York: Pantheon Books,
1946. Price: \$2.75.

JOY makes melancholy reading. It is the story of one saint and a half-dozen or so very unprepossessing sinners. The saint is always joyful, but the author's mood is that of the sinners. The depression which creeps over the reader is not conducive to full appreciation of the joys of sanctity.

Chantal de Clergerie is the heroine. She is extraordinarily pure and innocent, as we are assured over and over again in the course of the book. She is a mystic who experiences ecstasies, but who is so pure and innocent that she thinks them manifestations of an hereditary nervous disease. Even the reader is not fully reassured on this point because of the almost maddening way the author has of talking around the subject. The book would be much improved by the addition of a few simple categorical statements. Everything said concerning Chantal's extraordinary gifts goes like this:

Chantal: "The secret of my . . ."

Anyone else: "Because of your . . ."

JOY would make a dull play but would be inexpensive to stage. Only three sets are necessary: the library, kitchen and Chantal's bedroom of Monsieur de Clergerie's country estate. Then a handful of actors, and almost no props. There is no action, other than an occasional walking to the door as though to leave. For the rest, interminable conversations. These are called "great dialogues which bare the secrets of souls" on the jacket blurb, but they seemed muddy to me.

In time it becomes evident that events, or rather conversations, are leading (the chauffeur keeps saying so) to a crisis of some dire sort. I couldn't discern the direction for a long time, and then I began to hope that Chantal's purity and innocence were going to save the souls of all the nasty characters; of her selfish and hypochondriac father, her avaricious, psychopathic grandmother, the miserable worm of a psychiatrist, the priest who had lost his faith and the very evil Russian chauffeur. I had especially hoped for the chauffeur, who seemed so taken with Chantal and had even foregone his daily ration of dope as a noble gesture of some sort. So the end was a rude shock and I still don't see the logic of it, but maybe that is my fault.

JOY will probably please Bernanos fans for all of that. It is not

as good as his other works which have been translated but it is in the same turgid style. Bernanos must be a very unhappy man to radiate such gloom, and the wicked in Europe must be much more sickly and neurotic than the wicked here if Bernanos faithfully portrays them.

Perhaps the translator is partly responsible for the lack of clarity. Certainly it is startling to find such a heroine as Chantal exclaiming "My God," sometimes five or six times in as many pages. She probably only said "Mon Dieu," in the original.

For all that there are times when the book has power. The scene of the psychiatrist with his patient rings true, as does Chantal's charity for her grandmother.

C. J.

Excellent Catholic Novel

WOMAN OF THE PHARISEES

By Francois Mauriac.

Translated by Gerard Hopkins.
New York: Henry Holt & Company, 1946.

Price: \$2.50.

Pharisaism is an easy target for novelists. Besides being a fairly common failing, it has the advantage of readily winning the reader's contempt. What is rare and wonderful is a charitable presentation of a pharasaical person.

Francois Mauriac has done it.

The woman, Brigitte Pian, is the second wife of a French provincial gentleman, and stepmother to his son and daughter. Pious and righteous, she habitually attributes her own meddlesome propensities to correspondence with the designs of God's Providence. She succeeds in introducing tragedy into most of the lives around her.

The story is told as the first-person reminiscences of Brigitte's step-son, supplemented by recourse to diaries and other sources. It is skillfully told, with restraint and deep spiritual insight. The characters are excellently drawn in the case of all the leading figures. But the most remarkable fact about the book is that it is an excellent Catholic novel. This is not only because it is set against a background of the Faith, but because the studies of character are really studies of souls, with the norm of sanctity always in mind. The treatment of them all is compassionate, stressing the workings of grace. A less spiritual man than the author could perceive the havoc wrought by a pious hypocrite. It takes some depth to see that no one can create havoc such that God is prevented through it from drawing souls to Him. It takes a greater depth of charity still to perceive that God loves even pious hypocrites and uses His own means to save them.

There are some beautiful spiritual pasages in the book, especially in the Abbe Calou's diary and in Octavia Trombe's love letter to the indecisive Puybaraud.

P.M.

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III—Special

C. A. PRIESTS' BULLETIN—\$1 yr.—3 East Chicago Ave., Chicago, Ill.

For a serious study of the theology of Catholic Action in English there is Father Hesburgh's "The Theology of Catholic Action." (Ave Maria Press, Notre Dame, Indiana.) It treats of the apostolic nature of the Sacraments of Baptism and Confirmation, the lay participation in the priesthood of Christ, the nature of secularism and other basic considerations. Documentation is plentiful from St. Thomas, Scripture, the early Fathers and the last five popes.

Epistle for the feast of SS. John Fisher and Thomas More, Martyrs.

In those days: Eleazar, one of the chiefs of the scribes, a man advanced in years, and of comely countenance, was pressed to open his mouth to eat swine's flesh. But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment. And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life. But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it was lawful for him to eat, that he might make as if he had eaten, as the king had commended, of the flesh of sacrifice: that by so doing he might be delivered from death. And for the sake of their old friendship with the man they did him this courtesy. But he began to consider the dignity of his age and his ancient years and the inbred honor of his grey head and his good life and conversation from a child: and he answered without delay, according to the ordinances of the holy law made by God, saying that he would rather be sent into the other world. For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens: and so, they, through my dissimulation and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon my old age. For though for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty, neither alive nor dead. Wherefore by departing manfully out of this life, I shall show myself worthy of my old age: and I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honorable death for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

II Machab. 6, 18-28.

